

# *The Brooklyn Jewish Center Review*

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**APRIL**

**1941**

YOU'LL NEVER FORGET THE NAZI BOMBING  
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# BROOKLYN JEWISH CENTER REVIEW

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No. 31

## POLISH ANTI-SEMITISM PRESERVED IN EXILE

HERE is some consolation in the reassuring statements made several days ago by General Wladyslaw Sikorski, Prime Minister of the Polish Government-in-Exile, when he was interviewed by newspaper representatives and when he later received a delegation representing the American Jewish Congress. It was evident that the General was somewhat disturbed by the blunt questions put to him concerning the anti-Semitic tendencies within the leadership of the Government-in-Exile set up in London. He assured his interviewers, however, that the present policy in Polish governing circles is: "Equal rights and equal responsibilities for all in the Poland to be reconstructed after the war," and that the anti-Semitic newspaper, *Jestem Polakiem*, was openly condemned by the Polish government.

Despite these attempts to placate the feelings of American Jews, there is mounting evidence that the expressions of friendship for the Jews, manifested by General Sikorski, are not shared by responsible personalities within the government itself and by leading Poles in England and in this country.

The influential and reliable *Jewish Chronicle*, of London, in its issue of March 28th, reported that the anti-Semitic Endek Party in London had begun the publication of an official fortnightly called *Mysl Polska* (Polish Thought.) Among its first contributors were Dr. Marian Seyda, the Polish Minister for Justice, and Mr. Folkierski, a member of the Polish National Council. The new paper, according to the *Chronicle*, is said to have obtained an official subsidy proposed by the Government and voted for by the Polish National Council. Two members, it is reported, voted against the subsidy.

Some time ago Deputy Yuzwick,

addressing the Polish Government-in-Exile, expressed himself in favor of the establishment of a Jewish Republic in Eritrea, East Africa, for the Jews of Poland because there would be no room for them in that country after the war. The Jewish representative, Dr. Schwartzbard, rightfully answered that the Jews have as much right to remain in that country as anyone else, having lived on the soil of Poland for over a thousand years.

Here in New York there has recently appeared a pamphlet written by H. Gluckowski, Secretary of the Polish National Council in the United States and head of the Polish Information Bureau, in which the writer attempts to visualize the future Poland after the conclusion of hostilities. Touching upon the Jewish problem he, too, suggests the evacuation of Jews. He goes so far as to declare that at least one million "superfluous" Jews be made to leave the country and thus help to solve the economic problem of Poland. He does not attempt to offer a place for them to go to, nor does he specify what makes one element of the population "superfluous" and the other essential.

Poland, in ruins, enslaved and degraded at the hands of the arch enemies of the Jew, is staking its future on the armed victory of the liberal democratic forces of the world. Its leaders in exile are preparing for the day when their homeland will once again be restored to the family of free nations of the world. To accomplish this they are hoping to gain the sympathy of America for the Polish cause and the support of the Jews in this country. A people seeking its own freedom should first of all prove that it knows how to respect the freedom of all elements of its population, regardless of race, color or creed. Poland, if we are to judge from the statements of some of its leaders

now in exile, has learned nothing from the catastrophe that has befallen it. Its leaders will have to free themselves from the prejudices of old to justify their demand for justice for the Polish people.

—J. G.

## TWO DISTINGUISHED GUESTS

AMERICAN Jewry is singularly honored at this time by the presence of two beloved and distinguished leaders, the Chief Rabbi of Palestine—and therefore of World Jewry—Dr. Isaac Herzog, and the head of the World Zionist Organization and of the Jewish Agency, Dr. Chaim Weizmann.

The members of the Brooklyn Jewish Center join their fellow Jews in America in extending a sincere and hearty welcome to these two revered and honored leaders. Dr. Weizmann is no stranger in America. He has been with us at regular intervals, and we in the Center were privileged to have him address us on several occasions. He comes at this time on a most important mission: to arouse the Jews of this land to an awareness of their duty to safeguard the Jewish position in Palestine, and to acquaint our non-Jewish friends in America with the role that the Jews in Palestine are playing in Britain's defense of democracy in the Near East.

Rabbi Dr. Herzog has come to our shores for the specific task of saving the old and famous Yeshivot in Lithuania by transporting them—their rabbinic leaders and students—to the Holy Land. He has the assurance of the High Commissioner's aid in this project if he can get the financial help the undertaking requires.

We hope and pray that the efforts of both of these leaders will be crowned with success. To both of these beloved sons of Israel we say: *Beruchim Ha-Baim*, blessed be ye in your coming to our midst!

—I. H. L.

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# JUST BETWEEN OURSELVES—

## An Intimate Chat Between Rabbi and Reader

בינינו לבן עזמינו

**A**n announcement recently appeared in the Bulletin of Congregation Anshe Emet in Chicago, of which Dr. Solomon Goldmann is the Rabbi, which I believe should give us—and all Jews in our Borough particularly—much food for thought.

Parents were notified that beginning next September all boys, before being permitted to become Bar Mitzvah in that Synagogue, or in any other synagogue affiliated with the Chicago Board of Jewish Education, would be expected to fulfill the following requirements:

1. A minimum of three years of attendance at a daily Hebrew School of recognized standing. Or,
2. Evidence of the boy's fitness to be Bar Mitzvah to be determined by the Board of Jewish Education or the Educational Director of the School, through examinations that will test the following:
  - a. His understanding of the Hebrew language, equivalent to what is expected of pupils who have studied for a period of three years;
  - b. Ability to read the prayers with a reasonable degree of fluency;
  - c. Understanding of the customs and ceremonies of Jewish life;
  - d. A knowledge of the major events and personalities of Jewish history;
  - e. Ability to read with understanding some of the early chapters of the Book of Genesis in the original.

Now this may seem a hard rule for parents who have neglected their child's Jewish education but who nevertheless want to carry out the tradition of having their son become Bar Mitzvah. But it must be evident to all parents that if the Bar Mitzvah ceremony is to be something more than a mere empty formality, a meaningless ceremonial in the life of the boy, it must be based on at least an elementary Jewish education.

I often watch the Bar Mitzvah lad on the pulpit, and notice the expres-

sion on his face—the expression of a boy who has been taught nothing except to repeat, parrot-like, the blessings and Scriptural reading. It seems to me that inwardly he himself mocks at the uselessness and meaninglessness of the entire procedure.

The announcement of the Chicago Synagogue may be too severe—a too sudden transition. It seems to me, however, that congregations could begin to demand certain intellectual requirements—small at first—and when the parents grew accustomed to the realism that there were requirements other than the preparation of the Master, then these requirements could gradually be increased and advanced.

Chicago, like so many other cities, is fortunate in that it has a city-wide Board of Jewish Education which supervises and directs *all* the Talmud Torahs and congregational Hebrew Schools. It makes it possible to set standard rules and regulations for all Synagogues. A parent cannot say to a Congregation, "If my son cannot be Bar Mitzvah in your Synagogue, I will take him to another." In Chicago they have established some semblance of discipline and order in the field of religious education.

Here in our own Borough, we have no such central, authoritative, Bureau of Education. Every school and every synagogue is a power unto itself. If we at the Center adopt such a requirement for Bar Mitzvah as the Chicago community has, some parents might say, "We will have the Bar Mitzvah in another synagogue, where they are not so strict." That is the result of the chaos and lack of discipline and unity that mark our organizational life.

But whether such a hard and fast Bar Mitzvah rule is adopted here or not, intelligent parents ought to give much thought to the significance of the Chicago announcement. They ought, of their own accord, resolve—and not a few months or even a year before the lad is thirteen years of age, but at least three or four years before that date—to initiate the boy in Jewish studies, so that when the

Bar Mitzvah day appears the boy will feel that he stands in the pulpit blessed with a knowledge that makes the entire ceremony meaningful and purposeful in his life.

This announcement should serve as a challenge to the leaders in Hebrew education, both in our Center and in other institutions, to begin to give thought to this problem. The Bar Mitzvah ceremony is too important in a child's life to be permitted to become a meaningless ceremonial. It can be revitalized if parents and congregations will rise to the occasion and put significance into the event by basing it on Jewish knowledge through Jewish education.

### A LETTER TO THE EDITORS

**H**ITLER is for peace and against the capitalistic system. So he said in giving his two main reasons for the war on Yugoslavia and Greece.

Stalin, Hitler's partner in the rape of Poland, Finland, Estonia, Lithuania and Latvia, is also only for peace and against the capitalistic system. Hitler claims to be a Socialist and Stalin claims to be a Communist.

All the Communists and Fascists in this country are consequently also for "peace" and against our economic system. They are also terribly distressed about the mistreatment of India and Ireland by Great Britain. These people are so easily upset by injustices against weaker nations. But they do not seem to be a bit disturbed or concerned by Hitler's slaughter of countless people in Holland, Belgium, Norway, Denmark, Czechoslovakia, Poland, Austria, etc. They don't even talk or write about them.

Communists and Nazis who do not believe in the free press or free speech for their own countries are also bitterly complaining about the type of press we have here.

What better proof in support of our free press can one give than the fact that the *Daily Worker*, *New Masses*, *Social Justice*, *Friday* and *In Fact* are permitted to print anything they please or their foreign sponsors dictate? An anti-government newspaper in Russia or Germany could not last a day.

—NATHAN D. SHAPIRO

# CHAIM WEIZMANN IN 1941

By LOUIS LIPSKY

**T**HE demonstration which greeted the first appearance of Dr. Chaim Weizmann in New York could be interpreted in various ways. It was the crowd that always loves to come to "first nights." Dr. Weizmann was expected to reveal the secrets every Zionist wants to know — about the Jewish army, the attitude of the British government, the future of the Jewish National Home. Strangely, an aura that suggests mystery appears with Dr. Weizmann.

It was also a tribute to an undaunted leadership which has endured for over twenty-five years. His life has been complete absorption in the cause. Dr. Weizmann has been coming to the United States year in and year out for twenty years; he has spoken at meetings all over the country; he has made profound contact with hundreds of people; he is as much a public personality in the United States as he is in England and in Palestine, as he was—until recently—in France and Holland and Switzerland and Poland; and today he speaks with the same authority and influence in the Zionist movement as he did in 1921. Today as then, he symbolizes the corporate responsibility of the Jewish people for the building of the National Home. He symbolizes the unbroken solidarity of the movement. He directs its course and establishes its tone. He is the keystone of the structure it has taken forty years to erect. When he speaks from the platform he does not use rhetoric, indulge in flights of oratory, or give free rein to emotion; his restraint and understatement are maintained with rare fidelity; but everybody who hears him is conscious of the fact that through him the experience and responsibility of Zionist leadership finds its calmest and fullest expression.

\* \* \*

Of what other national leader present when peace was made at Versailles can it be said that he still holds the confidence of the people he presumes to lead? All of them have passed off the stage of public life. Some of them died in the fullness of years, honored and respected; others lost the favor of their people; some are now in exile. Two men of that period still remain central figures on the world stage — Winston Churchill and

Chaim Weizmann. In the interval when he was not in power, Mr. Churchill stood on the sidelines in opposition, maintaining his leadership through sheer intellectual power; now he is the war leader of an England fighting for all that is best in the British Empire. With the exception of two years when the Zionist Organization was presided over by Nahum Sokolow, Dr. Weizmann remained continuously in power, continuously in the center of the leadership, although frequently the object of bitter personal attack; and with his people today begins again a struggle in the international field which is expected to bring the movement closer to its goal. He stood at the cradle of the birth of the Balfour Declaration. He is destined to play the chief part in the next historic chapter which, it is hoped, will tell the story of fulfillment.

\* \* \*

What is the secret of Dr. Weizmann's political endurance?

From the days of Theodore Herzl, the Zionist approach to the political problem was through the way of friendship and sympathy. That friendship and sympathy was to be evoked from certain states and political leaders. Zionism had to create a party qualified to make a political alliance. Before that party came into being, friendship and sympathy were essential. Zionism did not deal with power, but with justice and sentiment. Herzl used the allegory of the lion and the mouse when he spoke to the Sultan; the mouse might be able to do the lion a good turn, for which the lion might be expected to be grateful. The good turn Herzl had in mind was the refunding of the Turkish debt. That good deed slipped out of Herzl's hands. When the Kaiser was spoken to, he was more concerned with a German protectorate and with the road to Baghdad than he was with the plight of the Jewish people. Herzl soon found himself in the position of a promoter who was nothing more than a middle-man. Not all his ingenuity could set up a scheme of genuine, mutual political interests. There was nothing he could pay for what he wanted of the world. Therefore,

he had to win friends, nurture them at all cost, and to look for more of them. The appeal was to justice, self-interest, religious sentiment, which could not so easily be supported by demand or threat. In the World War, we made a great deal of what the Jews had done to prove their claims to Palestine—the sacrifices they had made, the colonies they had built, the schools they were maintaining, the sympathies Jews the world over had expressed for the Allies in anticipation of the Balfour Declaration. But the Balfour Declaration was a jewel set in a mosaic of many motives, not the least of which was the imperial interests of England.

\* \* \*

From the days when—as a professor of chemistry in Manchester—Dr. Weizmann made his first approaches to English statesmen, it was quite apparent that his most valuable asset was his ability to win good-will and sympathy, and to arouse the nobler feelings of the men with whom he discussed the Jewish question. He had to create good relations and to maintain them. He built his influence upon confidence, upon the reasonableness of his case. He had to take into account the state of mind, the manners and habits, of *vis-a-vis*. As part of this task, it was also important to spread the mantle of good-will to cover the Organization for which he acted. It was essential that both Ambassador and Government remain *persona grata* with the friends at Court. Whatever his personal feelings, no matter how provoked or tormented, this was essential for Zionist policy until out of the good-will and friendship, parallel with its growth, the substance of national values would be created in the Promised Land. He accepted that as one of the conditions of his Zionist life, and has never been able to visualize any rational or reasonable policy under any other theory.

\* \* \*

It was a simple matter for Dr. Weizmann to maintain this calm, farsighted approach, but not so simple for the Zionist movement. Within the forms of Jewish life, there are always some semblance of individual freedom

of opinion and freedom of action. In Jewish communities there was a reasonable degree of free expression. But all Jewish life was parochial. With the coming of Zionism, Jewish life stepped upon a world stage. All that was free and democratic in that life—extending beyond the community—poured itself into the Zionist movement. The Zionist Organization was the first international Jewish body which was conducted in a public, democratic way. Within the circle of Zionist life there was freedom, and ideas varied and clashed. Zionism was never a well-ordered, well-managed affair, deferring to social restraint. It had all the vigor and recklessness of a people long frustrated in expression, and now finding freedom to speak its mind. In Zionist affairs, the amenities had to take a back seat. Audacity, rudeness, controversy, demagoguery, personal and group ambitions—all of them settled in the cauldron of Zionist life, which had its congresses, its conferences, its public meetings, its newspapers. Leadership had to bring ordered action out of this clash of individualities and groups. The mass either backs leadership without reserve, or breaks it without remorse. To survive in this struggle, leadership must be made of stern stuff. It must be resilient and enduring. It must have the ability to maintain its seat at the rudder, in the stormiest weather. It must be able to give and to "take."

The Zionist leader is called upon to be a speaker. He must be able to expound his ideas, and to defend them. He must win support through speech. It is a fact that Dr. Weizmann has been unfortunate in his speaking to Zionists. How many times has he been right in policy but wrong in speech? How often did he speak of things the Zionist movement did not want to hear, and how often have these indiscretions made him the center of revolt which threatened the policies he pursued? His utterances at one time in Berlin, at a meeting of the Actions Committee will be remembered. He gave expression to his ideas of a "bi-national" state, which produced an upheaval of opinion which almost unseated him on the spot. How often, when we were enraged with England, did he speak as if he were defending the policy of the Mandatory Government? And yet, in spite of the provocation he often excited within Zionist circles, he has carried

on through these many years and has maintained his vision, his good nature and his stronghold on the confidence of Zionists. He remains the most exciting personality in Zionist leadership because he has been the indispensable Ambassador, speaking the truth to both sides, at the same time, conveying to his own people the feeling of utmost faith in the things they believed in and in the feelings that excited them. At no time was there any dissonance in spirit and in faith between Dr. Weizmann and the Jewish people. At all times it was felt that he was a limb of the Jewish body, that their loves and hates were his, their sentiments and aspirations were his. This has always been best expressed by Dr. Weizmann's discussions in public with the others—those who were not with us. It is in his addresses to the "others" that he is superb. In these public utterances, what he says may not always be in accord with programs or with issues of the day, but through his mouth speaks the quintessence of Zionism—the dignity of an appeal, the persuasiveness of a reasonable thought, the deep emotion of a conviction about a matter of justice.

In short, it may be said that he has maintained his leadership through these stormy days because his spirit and mind were chained to faith, and this faith was re-enforced by good common sense. He never allowed the goal to be obscured by feelings of indignation, the desire to give vent to a sense of outrage. Herzl was burned out after less than eight years of strenuous political activity. His disappointments were unrelieved. Dr. Weizmann has had the good fortune of being from his earliest days a disciple of the essence of Achad Ha'Am's thought, and then a believer in the thesis that the growing national strength of the Jewish people had to be utilized—with sanction or without it—in the building of Palestine. As the representative of the political ideal, he operated simultaneously in the two fields with the same intensity and the same confidence of ultimate victory in both. A disappointment in one direction was compensated for in the other. He used the slightest political advantage for the maximum possible practical effort, and vice versa. This alternation of program made life and leadership possible and bearable. It enabled him to maintain his good humor, not to take things too seriously,

ly, to be always neither too "high" nor too "low."

The world set up in 1918 is now broken beyond recognition. It will have to be reassembled and reconstructed if a civilization based upon justice is to be made to work again. The destructive forces of the new barbarism have smashed the old Galuth and created a Jewish world of unparalleled suffering and endless wandering. Since 1918, the Palestine of the Mandate has become a Jewish Palestine capable of absorbing hundreds of thousands and of becoming, through its own strength, that Jewish State of which Herzl dreamed. Because the tragedy of Jewish life is so appalling and involves so large a part of Jewish life, the cooperation we expect at the hands of the Victorious Democracies will have to be adequate to enable the Jewish people to cope with the situation. Dr. Weizmann received the Balfour Declaration as the head of the World Zionist Organization. It will be his good fortune—when peace comes—as President of the Jewish Agency, to negotiate for the fulfillment of the Balfour Declaration. More power to him!

### THE END OF A BLUNDER

It is good news that the internees' camp at Huyton, England, is to be closed down, and that the Nazis and anti-Nazis (many of them Jews) who were confined there, in, as far as the anti-Nazis were concerned, uncomfortable proximity, will in future be kept in separate camps. How irksome and cruel to the anti-Nazi inmates their undesired association has been! That the step now taken has been so long delayed can be excused only by the mass harrassing duties that have weighed on the responsible authorities. But better late than never. The Government Department has had the manly honesty to confess a mistake and rectify it. Dictators never by any chance do that. They are always "right," however evil or disastrous the consequences! There is not much doubt but that public criticism, restrained and accurate, played its part in the undoing of this blunder—a further tribute to freedom of opinion and criticism which obtains only in democratic institutions. Criticism has never closed down any of the German concentration camps or mitigated their devilries.

—From the London *Jewish Chronicle*

# THE NEW PASSOVER HAGGADAH

Reviewed by DR. ISRAEL H. LEVINTHAL

**T**HE festive Seder, which Jews in every part of the world conduct on Passover Eve, is not only one of the most popular and beloved institutions in Jewish life, but also one of the oldest in the annals of our history. Its striking features, its novel arrangement, and even a large portion of the Haggadah recited at the Seder, are all recorded in some of our most ancient literary records.

There is hardly a ceremonial in Jewish life that can boast of such a tremendous influence over Jewish life and character as can the Passover Seder. Great literary figures, both Jew and non-Jew, have endeavored to portray in prose and in verse the remarkable hold that the Seder has upon the Jewish heart. Certainly, much of that influence is due to the Haggadah, that little book that told the story of the Passover in such a quaint and fascinating manner and that served as the Service, or Ritual at the Seder table.

That a new edition of this Haggadah was necessary no one will deny. It is almost tragic to see the cheap and commonplace Haggadah sold for a few pennies or given away free as an advertising medium, that is used in so many schools and homes at the Passover season. It is an evidence of the cheapening of our entire Jewish life. There was, and is, a crying need for an edition that will be beautiful in appearance, attractive in form, with a text that shall be readable, and an English translation that shall be intelligent, meaningful and interpretative. Above all, in our day, when so many are unfamiliar with the historical background of many of these unique symbols and ceremonials, there is need for intelligent and authoritative explanations, explanations that shall help to make the Seder a living and vital portrayal of the message of the Passover epic.

There have appeared in recent years in Palestine, in Europe and also in America, a number of such new Haggadahs. Some are artistic and a joy to the eye. There is the edition, for example, published in London by the Soncino Press more than seven years ago, and edited by that fine historian and scholar, Dr. Cecil Roth. All these editions, however, have fail-

ed to become popular simply because they are rather expensive. When a family at Seder needs four or five Haggadahs, it is hard to expect it to spend two, three or five dollars for a Haggadah. There was therefore, a great need for a finely published and edited Haggadah at a price within the reach of the average person.

The Reconstructionist Foundation has now endeavored to meet this need. Under the editorship of Professor Mordecai M. Kaplan, the leader of the Reconstructionist movement, and Rabbis Eugene Kohn and Ira Eisenstein, there has appeared what they term "The New Haggadah."

Praise must be given to the Reconstructionist Foundation and to the editors for having recognized the necessity of such a volume. At least, this group thinks of Jewish religious needs. It is not content merely to drift aimlessly along and to let Jewish religious life become stagnant. It aims to do things, tries to instill the breath of life into the dry bones of our religious observance.

But with all due respect for the motive which prompted this group, it must be admitted that this New Haggadah is a sad disappointment. It fails to measure up to the needs of the day from every standpoint.

First of all, its very outward appearance is disappointing. Bound in a baby pink colored cover, adorned with a childish illustration, one gets the impression that here is a volume for a kindergarten child, and not for an adult, or even a young person. This impression follows you as you begin reading the first few pages. You feel that you are reading the text for a children's performance in some religious school. The very invocation to be read before the Kiddush: "Behold this cup of wine! See its warm glow!" only adds to that illusion. And so the first question that the book arouses is, "For whom was it meant?" Was it to be a child's Haggadah? If so, it fails because of its continued sermonizing, because of the numerous additional Midrashic and poetic passages that it contains. If it was meant for adults, and especially, as we are led to believe, for intelligent adults,

it fails again because of yet more reasons.

The very first thing that disappoints you as you open the book is to find that it reads from left to right, not as all Hebrew books do, from right to left. That is not a slight neglect. This reviewer had the experience of noting the reaction of such an arrangement when he happened to show the book to a prominent and intelligent Jewish layman who visited him. Before he read one page, this man said in a shocked manner: "Did you notice something strange here? It reads from left to right!" This reaction is enlightening. The average Jew who wants to use a Haggadah wants to feel that he is using a *Hebrew Book*, not an English book. It may have an English translation, English notes, English readings, but it must bear the character of a Hebrew book. According to some of the ancient teachers, the very script of the Hebrew language is sacred. The form of a language is as sacred to the language as is its content, for the form marks the distinctiveness of that language. The way the Hebrew letters are read is part of that form, part of that distinctiveness of the language which make it sacred.

One of the unique features of the ancient Haggadahs, and also of some of those recently published in Palestine and in Europe, is the illustrations for the various incidents recorded in those tales. One could write a volume on the influence of the Haggadah on art. And yet, even in this vital aspect, this New Haggadah fails. The illustrations are all of one type, and fit for very young children. (Although children would soon find them monotonous and repitious.) What a fine opportunity the editors had to reprint some of the famous illustrations of classical Haggadahs of ancient times and of the middle ages! With the presence in America of such a noted authority on ancient Jewish art as Rachel Vishnitzer, of Berlin, with our own Jewish Theological Seminary Museum and its rich storehouse of illuminated and illustrated Haggadahs and Haggadah manuscripts, with the Museum's Curator, Dr. Paul Romanoff, at their ser-

vice, what wonderful opportunity was theirs to produce something that would be an artistic joy! Or they could have illustrated the various themes with drawings by some of the new artists in the new Eretz Israel.

The one thing that is praiseworthy in the book is the music prepared by Judith K. Eisenstein, to which many of the passages, hymns and folk songs are intended to be sung. The music that is given is well done, but there is not enough of it. They are the same melodies of *Echod Mi Yodea*, *Chad Gadya*, and the others that have been sung for years in our Hebrew schools. They should have been included, but in addition there should have been a second, and even a third melodic version for most of them. The main effort must be to avoid monotony. If on both Seder nights, and each year, one sings this one tune, its beauty is soon lost. This reviewer recalls vividly the many beautiful melodies, Yemenite and new Palestinian, that he heard when he was privileged to celebrate the Seder in Jerusalem. These alternate, newer musical creations, should have been used too. They would help to enliven the Seder, and to add to its joy and beauty. We are confident that Mrs. Eisenstein, fine musician and student of Jewish music that she is, could easily have prepared this additional music had the editors realized their importance.

Now we come to the more important aspect of such a project; the historical and explanatory notes for all the rites and customs of the Seder. Here is a field where we certainly had a right to expect much from the pens of such a group of editors. And one need not press the importance of such a feature. If the Haggadah is to be serviceable to the modern Jew, it must enlighten him as to some of the essential historic reasons that explain the origin of these quaint and unique customs. But here again we meet with disappointment. In many cases there are no explanations given at all, as for instance, why in *Urchatz* the hands are washed without the pronouncement of the usual benediction. One looks in vain for any explanation of the origin of the meaning of the folk songs with which the Haggadah concludes. In many cases, where explanations are offered, they are not historical at all, and they are trite, and at best, sermonic. Thus the explanation why parsley is dipped in salt-water (p. 8) may make a nice text

for a sermon, but it is certainly not based on historic fact. Or the explanation of the *Afikomen* (p. 9) or of the cup of Elijah (p. 105). While these are true, as far as they go, they are void of any historical background. If one compares the fine intelligent notes that are given by Dr. Cecil Roth in his Haggadah, one can realize how far short this new Haggadah falls in this important respect.

The reviewer has purposely left for the last the discussion of the most important aspect of the project, the English translation and the text itself. Certainly, here we had a right to expect much needed editing. But again—disappointment, and disappointment of the keenest kind. We are told in the introduction that "the English version of the text is in large part a paraphrase, rather than a translation of the Hebrew." That is as it should be. We have always felt that the classic texts of our Liturgy should never be literally translated. Such literal translations have no meaning whatsoever, and even help to destroy the beauty of the original. Paraphrase is essential, but it must be true paraphrasing, retaining the *spirit* if not the *letter* of the original; it must not be substitution of something that has no connection with the words of the text. And even when paraphrasing, one must use judgment in preserving certain psychological factors that are very essential. Take, for example, the famous *Mah Nishtanah*, which means so much to the questioning child. When the child reads that on all other nights we may eat *chametz Umatzoh*, he instantly pictures the contrast between the Matzoh before his eyes, and *which he may also eat* throughout the year, and the *chametz* which cannot be eaten on Passover. But take this strange paraphrase-translation:

"On all other nights, at every meal, we have bread, or rolls or hallah; why, tonight do we have no bread at all—but only Matzoh?" Or read the translation of the incident in Benai Berak (p. 22): "Once upon a time, Rabbi Eliezer . . . had dinner together in the village of Benai Berak," etc. There is no intimation that these scholars thus observed the Passover Seder—one might just as well understand the text to mean that they met for a social evening at a dinner party one Monday evening! And then the frequent sermons that abound throughout the volume. This reviewer happens to be partial to sermons—he ra-

ther enjoys a good sermon—but sermons have their place. Above all, there is this unique feature about a sermon: it cannot be repeated. To repeat every year the same sermon about the Matzoh that you find here on p. 10-11, or p. 67, must become quite trying and monotonous, to say the least.

The most difficult problem that faces one who undertakes such a venture is, of course, the editing of the text itself. Here, more than anywhere else, there must be care, understanding and sound judgement. One cannot and dare not be altogether subjective in such a matter. What may seem unnecessary, or even objectionable to me, may appear to have much meaning and much sacredness to others. If I prepare an Haggadah just for myself there may be some justification (and I admit this only for argument's sake) for me to suit my own whims and my own fancies. But if I prepare an Haggadah for Jews to use, I must be on my guard not to violate their tenderest feelings, and, above all, I dare not belie my people's beliefs throughout the ages.

Here, again, the question arises: "For whom was this Haggadah prepared? Was it to be used only by members of the Reconstructionist Group or by all Jews?" If the former, then of course no one outside that group has a moral right to interfere or to criticize. But I have reason to believe that that was not the intention, that it was meant for all Jews who feel the need for an intelligently edited Haggadah. And if that is the case, then it behoves the editors to have care when dealing with texts that have become part and parcel of the mind and heart of the Jewish people.

Let me cite here just three examples to make more clear what I have in mind. Our editors omit the narration of the *Makkot*—the ten plagues—evidently on the basis of what they explain in the Introduction: "All references to events real or imagined, in the Exodus story which might conflict with our own highest ethical standards have been omitted." But do not the editors realize that their job is only half done, that they must erase that narrative from the Bible itself? As long as the Bible contains it, and as long as the child is taught that tale in the Bible, what sense is there in omitting it from the narration at the Seder? As a matter of fact,

these editors, being masters of the science of psychology, should know the psychological hold that this passage has on those at the Seder, as some wine is poured out at the mention of each of the plagues. What an opportunity they had here for emphasizing one of the loftiest ethical concepts by offering the explanation that some of the Rabbis gave for the pouring out of the wine at each reference to the plagues: "Because we cannot enjoy in full our wine while we think of the suffering even of our enemies." One gets the feeling that these editors just lacked the gift of interpretation. Is it not possible that the fault lies not in the text of the Biblical tale, but in the inability of these men to properly interpret the text? Like the Karaites, they seem to read just what their eyes see, without the gift of the deeper vision that was so characteristic of the great rabbinic masters, both of olden and modern times. What a striking and wonderful interpretation Dr. Weizmann gave to the plague of "Darkness" at the Third Seder celebrated this year in New York by Zionists when he described it as "the first blackout in history produced by the cruelty of Pharaoh." What the editors could have done, if they so desired, and if they still found their consciences troubled by this old narrative, was to add a note in which they could have given their own attitude towards this Biblical reference. No one would or could find fault with them for giving expression in a note to their "own highest ethical standards." But to omit this narrative altogether shows a lack of understanding and appreciation of the value of that tale, even if it is applied only to a modern defense of liberty and democracy against the onslaughts of the Pharaohs of our day.

The editors also omit the familiar passage of *Shefoch*, recited as the door is opened after the Grace is said. Here, again, their job is only half done, for they have to erase these sentences also from the pages of the Bible. As long as the Jew recites these verses when he reads the Psalms and the book of Lamentations, what right has any one to imply that they do not measure up to "our own highest ethical standards"? What an unjustifiable and unwarranted insult to our ancestors of the ages, who gave utterance to these *natural* and *altogether human* expressions of their righteous anger. One has but to read that very beautiful and historic explanation

given for this passage by Cecil Roth in his Haggadah to appreciate how these editors failed in the task of editing the Haggadah text.

And I come now to the third example, which reveals in striking fashion the thoughtlessness (I cannot think of a term less harsh) with which they approached their task. In the Kiddush, with which the Seder begins, they have deliberately omitted those phrases or sentences that refer to God's election of Israel, to His making a distinction between Israel and the nations. This is not the place to enter into a theological discussion as to the meaning of *Israel's Election*, but certainly these editors will not deny that this forms one of the principal dogmas or teachings of the Jewish faith, a teaching emphasized by prophets, psalmists, saints and rabbis for the last 3500 years. It will take more than this deletion to eradicate this teaching from the heart of the Jew. Evidently the editors were afraid of what our enemies may say—that we, too, *Lehavdil*, like the Nazis, feel our people to be the Chosen People, and that we too have something like a "race theory." But one need not be a great scholar to know the great distinction between the Jewish theory of being Divinely Chosen, and the Nazi theory of being the chosen race. If they felt that some Jews might have this misunderstanding, they could have given a note interpreting or explaining the Jewish concept. They failed to grasp the simple truth, however, that if the anti-Semite wants to hurl that charge against us, he will not be convinced to the contrary by the fact that in this text that statement is not found. He can still have recourse to the old, and very much used, Haggadah, and to every prayer-book and Bible found throughout the world today. Again, for these "conscientious objectors" to this teaching that gave faith and strength to the Jew throughout the ages they might have added in a note the instruction that "Reconstructionists who find these sentences objectionable to their conception of theology or ethics may omit these phrases." But for the editors to delete these passages and thus to confuse the mass of Jews as to the meaning of one of their principal Jewish teachings is an act that must be characterized as unjustifiable, to say the least.

I do not mean to imply that everything in the present Haggadah text

must be retained. There are a number of passages, as, for example, the Rabbinic elaboration on the *Makkoth* theme, that do not form an essential feature of the text, that may very well be omitted. Poems like, "It Happened at Midnight," and "Tis the Offering of the Passover," can well be abbreviated to a single stanza, so that the theme, at least, is remembered. These omissions, in larger degree, have been made by the editors, but they are not of vital concern, and no one would find fault with this Haggadah if that were its only change. The tragic fault lies in the indiscriminate omissions and changes. There are additions, also, that have been inserted in the text,—quotations from the Bible and the Midrash. But this is not of vital concern. Personally, I would prefer for supplementary readings in such an Haggadah quotations from the great literary figures such as Jehudah Halevi, Achad Ha-Am, Bialik and others, dealing with the theme of freedom and liberty, the theme of the Egyptian deliverance and the coming emancipation, rather than the inclusion of the extra Midrashim and Biblical texts. That would at least have the advantage of impressing the reader with the continuity of the Jewish genius, and with the role that freedom played in the mind of the Jew throughout the ages. But I do not want to elaborate on this phase of the text.

It is with a great deal of pain that this reviewer writes in this fashion of this *New Haggadah*. He does so because his disappointment is so great. When he heard that this project was contemplated he looked forward in hopeful anticipation to its completion. There is no man in the American Rabbinate who is more thought-provoking in religious discussions, who is more sincerely concerned with religious problems than is Professor Kaplan. Rabbi Kohn is possessed of a fine philosophic mind and a truly spiritual soul. Rabbi Eisenstein, though of the younger school, is a good student and possesses fine literary ability. We had a right to expect something of real value from their united efforts. But, alas, our expectations were not realized. This is not the Haggadah that can in any way meet the demands of our day for that which is essential to bring life, beauty and meaning to that ancient, yet ever modern, ritual and ceremonial, the Passover Seder.

# THEODORE HERZL

## A NEW BIOGRAPHY

**T**HE ancestral background of Theodore Herzl, like that of many another national hero, is very imperfectly known. According to a family tradition his father was descended from Spaniolo Marannos. Far back in the line two brothers had been compelled by the Inquisition to abjure their Judaism and enter a monastic order, but they clung in secret to the faith of their fathers. Having attained positions of importance in the order, they were sent abroad on a confidential mission and took advantage of this long awaited opportunity to flee. After sundry adventures they reached Turkey, and there renounced the religion which had been forced upon them. From one of these brothers, the legend tells Herzl's father was descended.

Research so far has failed to transform this legend into anything more substantial. What we do know is that the ancestors of Theodore's grandfather, Simon Loeb Herzl (1806-1879), came from Bohemia, Moravia and Silesia. They settled in Belgrade after that city had passed under Austrian rule with the Treaty of Passarowitz (1718); there they achieved a moderate degree of affluence and married into local Spaniolo families. But Belgrade became Turkish again in 1739, whereupon the Herzls migrated to the town of Semlin which lay within the so-called Austrian "Military March."

The *Review* is proud to announce that through arrangement with the Jewish Publication Society, of Philadelphia, it is able to publish a condensation of Alex Bein's biography of Theodore Herzl, recently issued by the Society. This comprehensive work, widely known in Europe through the German and Hebrew editions, incorporates all the available data on Herzl's life, and brings our knowledge of the founder of Zionism up to date.

This condensation was made by the editors of the *Review*. There will be three installments, of which the following is the first.

Two of the three sons of Herzl's great-grandfather, Leopold (Yehuda Leib) Herzl yielded to the temptations held out by the non-Jewish world. Or perhaps it may be that what drew them away from the circle and faith of their fathers was the impulse to pursue to the end the process of assimilation once begun. If this was so, the third son, Simon Loeb, Theodore's grandfather, has in him a similar streak of consistency operating in the opposite direction, for he recoiled all the more sharply into his Jewish loyalty. He observed with scrupulous care the ancient commandments and usages, sounded the *Shofar* on *Rosh Hashonah*, and on *Yom Kippur* led the congregation in the *Kol Nidre*.

Simon Loeb Herzl died at a very advanced age, when his grandson Theodore had already reached his twentieth year. It would have been extraordinary if the old man had not, on his annual visits to Pest, where his son lived, frequently spoken of Alkalai and of his plans and dreams. Who knows whether it was not then that the young and sensitive spirit of Herzl received the decisive imprint which was to determine the course of his life?

In any case, it is quite certain that in this respect young Herzl owed nothing to his father. Jacob Herzl did not dissolve his bonds with Judaism—but he did not draw them very close, either. Custom and up-

bringing had made him a Jew, and he remained one. The story of his life is simple, straightforward and direct, just as the man himself was a typically energetic, capable and diligent merchant. At the age of twenty-one he left his native town of Semlin to settle in the city of Pest. Fourteen years later—that is, in 1870—he was a director of the Hungaria Bank, for it is in this capacity that he is inscribed in the school record of his son Theodore.

Not a little of his success may be ascribed to his wife, nee Jeanette Diamant, whom he married in 1858. She was the perfect mate and comrade for a man of his type.

Of the ancestry of this interesting woman we know even less than of her husband's. Her father, Hermann (Gabriel Hersch) Diamant (1805-1871), Theodore Herzl's maternal grandfather, was a native of Pest, and early in his life had established himself comfortably in the clothing business. He has left behind him the reputation of a clever, witty man, with strong free-thinking tendencies. His wit, as well as his intelligence, he passed on to his daughter Jeanette, who in turn transferred them to her son, Theodore.

Theodore (Tivadar) Herzl—or, to give him his Hebrew names, Benjamin Ze-ev Herzl—was born on Wednesday, May 2, 1860, in the city of Budapest. His childhood impressions must have been happy ones. The relationship between his parents was one of deep love strengthened by mutual respect for the qualities each needed in the other; if anything, there was in Theodore's childhood an excess of affection and attention rather than the opposite; and to this was



Theodore Herzl and his children photographed in his study.

added the proximity of his maternal grandparents, the Diamants.

His earliest and nearest playmate was his sister Pauline, a year older than he and the image of her mother. With her he learned to read, to her he first declaimed poetry, and she made other playmates almost superfluous.

Almost next door to his father's house rose the liberal-reform temple, a red-brick building in Moorish style, its towers, almost one hundred and fifty feet in height, lifted with a strange, foreign effect above their surroundings. To this house of worship the little boy went regularly with his father on Sabbath and Holy Days. At home, too, the essentials of the ritual were observed, with particular emphasis on the celebration of two festivals, Chanukah and Passover, the feast of lights and the feast of the Exodus.

At about the age of twelve — so Herzl told Reuben Brainin—he read somewhere in a German book about the Messiah-King whom many Jews still awaited and who would come riding, like the poorest of the poor, on an ass. The history of the Exodus and the legend of the liberation of the King-Messiah ran together in the boy's mind, inspiring in him the theme of a wonderful story which he sought in vain to put into literary form.

This experience acquired a deeper psychological meaning if we connect it with the time of his *Bar Mitzvah*, one year later. Only a few weeks had passed since the celebration of the Passover, and no doubt the history and the ritual had found him all the more sensitive in view of the solemn religious apotheosis which was

Theodore's parents, Jacob and Jeanette Herzl, and his sister, Pauline



approaching for him. Then came the ceremony of the *Bar Mitzvah* itself. With all the solemnity proper to the occasion, Herzl was called up to the Torah and read forth the portion for which he had been prepared—an experience never forgotten even by less sensitive natures than his. For the first time, he, as the center of attention, faced a large audience, and stood next to the *hazan* before the unrolled Torah, the mind tense, the soul receptive, the spirit awaiting something extraordinary and memorable.

It may be to this period of reawakening Jewish sensitivity, of heightened responsiveness to the expectations of his elders, of resurgent interest in Jewish historical studies (according to the testimony of one uncle)—it may be to this period that the dream of a dedicated life belonged. It is almost certain, too, that for the great event of the *Bar Mitzvah* the old grandfather of Semlin came to Pest. About this time, again, Alkalai, that early, all-but-forgotten Zionist, passed through Vienna and Budapest on his final journey to Palestine. Whether or not each one of these circumstances had a direct effect on the boy, the whole complex surrounds his *Bar Mitzvah* with the suggestion of the mission of his life, and, certainly, occasion was given for the awakening in him of the feeling of dedication to a great enterprise.

As a sort of counterpoint we learn that a wave of anti-Semitism was then passing through young Herzl's school. In the spring of 1873 the period of expansion ensuing on the union of the two cities came to a close, a depression followed, competition grew sharper, and Herzl's father among others lost all he had. It should be borne in mind that this period saw the birth of modern political anti-Semitism in Germany, Austria and Hungary. The Emancipation of 1867 had been followed by a large increase in the Jewish population of Budapest; as against this, Magyar nationalism had grown stronger and taken on a radical character. The stage was therefore set for an intensification of anti-Semitism, reaching its climax in the Tisar Eslar ritual murder trial in 1882.

In 1875 Herzl left the Technical School. He now prepared himself for admission to a classical institution of learning. He had always taken private lessons, even while attending the Technical School, in French, English



Theodore Herzl

and piano playing. For the next few months his education was entrusted to private teachers.

To this period of his transfer to the Evangelical Gymnasium, or High School, belongs the story of his love for Madeleine Kurz, of whom we know little more than she was of Herzl's own age and that she died young. In later years Herzl repeatedly wrote that she had been his one real love; it must have been a shattering experience, and must have led to a great deepening of his spiritual and intellectual qualities.

The productions which have survived out of those days build up a definite image of the man. He wrote essays, books and theatre reviews, feuilletons and poems; some of the reviews were accepted by the *Pester Lloyd*, then a newspaper of very high standing. He began a novel built up as an exchange of letters, after the style of Goethe's *Werther*. He wrote satires on the demagogery of the members of the Reichstag. He struggled to define the basic principles of various literary art forms in order that he might see more clearly what he himself wanted to say. He took an active and eager part in the work of the "German Self-Education Society" created by the students of his school. The Jewish world, whose inferior position always wounded his pride, and whose obstinate separatis-

seemed to him utterly meaningless, drifted further and further out of his mind. The deeper and more earnest his thoughts became, the more worldly and adult were his forms of utterance.

In February 1878 his only sister fell sick with typhoid fever, and in a few days was dead. It was a frightful blow to the parents; and for the mother, who was destined to see husband and son pass away, it was the first of a dreadful series. But it was no less frightful then for the brother. They had grown up together; they had been an ever-present help and encouragement to each other. Now there was a sudden emptiness, never to be filled again. That was death. From that time on he knew what death meant; he had gazed upon its countenance, which was to peer for evermore from the pages of his works. He never forgot his sister. He guarded every keepsake of hers like a sacred relic. His novel *Altneuland* was dedicated to her memory and his father's, and it is his sister's character which is reproduced in that of the clever, self-sacrificing, shyly lovable school-teacher Miriam.

Left alone to his parents, he drew closer to them. He felt it incumbent upon him to mitigate their sense of loss by giving them a double measure of love and tenderness and attention.

Within a week after Pauline's death the family moved to Vienna. Theodore had to make one more return to Budapest, in June of that year, to sit for his finals at the Evangelical Gymnasium. These he passed with only moderate success. Then he too abandoned for ever the place of his birth.

Herzl had already reached the decision to become a writer before he left Budapest. Rabbi Kohn, who visited the family during the time of their mourning, gave his opinion on the subject—to the effect that writing was not really a profession and career. The parents too felt that the writer needed an economic basis in some other activity. Thus it was that in the fall of 1878 Herzl enrolled as student in the law faculty of the University of Vienna.

His first act was to become a member of the *Akademische Lesehalle* or student cultural association. He found there the men who were to stand closest to him in this period of growth and in his first years of literary activity—men like Heinrich Kana and Oswald Boxer.

Herzl, who accounted himself a liberal and an Austrian patriot, plunged eagerly into the activities of the Society, attended its discussions and directed its literary evenings. His fellow member, Arthur Schnitzler, remembered many years later Herzl's sharp manner of utterances at these evenings. He seldom spoke at the larger gatherings; there he listened and took notes which afterwards were incorporated in his plans for literary work in satirical poems which he read forth on festive occasions. He had occasion, too, to deride certain Jewish fellow members, who in his view displayed an excessive eagerness in their loyalty to various movements.

This was the extent to which, in these days, he occupied himself with the Jewish question—at least externally. He concerned himself little or not at all with the official Jewish world which was seeking to submerge itself in the surrounding world. He seldom visited the synagogue. His impulses carried him beyond the old and out-lived sphere—as he considered it—which had no more significance for him; beyond the "invisible ghetto" into a more sincere and more aesthetic world, as the hero of his drama, *The New Ghetto* was later to express it.

**S**HORTLY after his admission to the University, he had already outlined a great comedy, *Die Ritter vom Gemeinplatz*, the theme of which kept on reappearing under different titles in subsequent enterprises.

In 1880 was printed the harmless and unimportant comedy, *Kompagniearbeit*. More revealing was the novel *Hagenau*, which Herzl completed in the summer of 1882.

One does not have to be a profound psychologist in order to reconstruct from these pictures and figures the character of their creator: a shy, proud spirit striving to build itself into an honest and essential being, penetrated with feelings of responsibility and justice. But that same spirit was also haunted by a nostalgic attraction toward the world of easy and superficial success; it was filled about all with admiration for the men who could unite both worlds in themselves—honesty, loyalty, and nobility within, and lightness of touch, worldly grace, the "French" inspiration in commerce with the world.

In March 1881, following on an address by the Pan-German anti-Semitic member of the Reichstag,

Schoenerer, who was winning a great following among the sons of the small bourgeoisie, the *Akademische Lesehalle* was dissolved. During the winter term Herzl became a member of the student Fraternity *Albia*. This duelling organization had not yet determined its political direction.

During the first term of his membership he participated daily from 1 to 3 and from 5 to 7 in the official duelling activities and even took a special course under the fencing master.

Hermann Bahr, who entered the Fraternity after Herzl, recorded later the unforgettable impression produced upon him in a casual encounter by the "exceptional though somewhat exotic beauty" of this tall young man and by his "gracious off-handed and mocking manner of address." A companion of his *Lesehalle* days remembers him from his liveliness and flow of wit. "The dark eyes," he reports, "were fixed penetratingly on the listener."

In February 1882 Herzl competed for three prizes offered by the *Wiener Allgemeine Zeitung* for the best feuilleton; he did not win so much as honorable mention. He took himself severely to task: "For three months I did nothing but dream of this. A whole month of unremitting labor I devoted to the writing itself. I experienced all the pangs of birth, all the ecstasies of creation, all the horrors of discouragement; I knew all the dark lifeless moments of the pitiful wretch whose head is emptied of ideas, whose hand is emptied of strength. And all for nothing! Am I really incapable of producing what seven other mediocre people have produced?"

Then, when two days later his feuilleton does after all appear in the *Wiener Allgemeine Zeitung*, he expresses himself with inflated modesty: "Pah! Post tot discrimina . . . It really wasn't worth the trouble to pick up the few shabby compliments I got for this 'achievement'."

We find him quarrelling with the Jewish question, too, in this diary. On February 8, 1882, he read Wilhelm Jensen's *The Jews of Cologne*, an episode out of the Jewish persecutions of the middle fourteenth century. The picture of human wretchedness afforded by the medieval ghetto lay like a stone on his heart; that pain was relieved only by the generous emotions and the humane outlook with

which the author had informed the work.

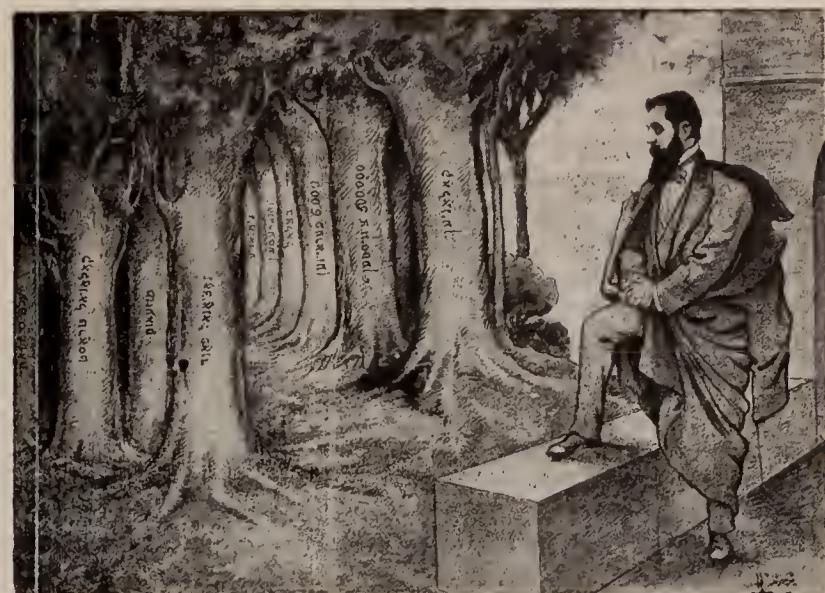
"In the eyes of Jensen," he writes, "the Jews, too, emerge as a sort of aristocratic people which has come down in the world (God! How they have come down!); and then sometimes they make the miserable impression of those descendants of ancient aristocracies who are capable of everything — save earning an honest living by the labor of their hands." Still, Herzl found an excuse in the pressure of the outside world and— quaintly enough—in the prohibition of intermarriage which prevented the Jews from improving their racial stock. It was his conviction, according to the notes from that period, that only intermarriage could lead "to the improvement of the figurative and literal racial profile," and thus lead to a satisfactory solution.

The day after he made these observations Herzl read Eugen Duhring's book, *The Jewish Problem as a Problem of Race Moral and Culture* — the first and most important effort to find a "scientific," philosophic, biologic and historical basis for the anti-Semitism which was sweeping through Europe in those days (1881). Duhring saw the Jewish question as a purely racial question, and for him the Jewish race was without any worth whatsoever. Those peoples which, out of a false sentiment of humanity, had permitted the Jews to live among them with equal and sometimes even with superior rights, had to be liberated from the harmful intruder, had to be de-Judaized. Inasmuch as the Jews could not be settled in a state of their own, they had to be dealt with on the basis of special enactments.

The observations set down in his diary burn with indignation: "An infamous book . . . If Duhring, who unites so much undeniable intelligence with so much universality of knowledge, can write like this, what are we to expect from the ignorant masses?" Were the Jews really what Duhring said they were, a miserable and revolting race, without a single decent trait of character? "But how could a race so devoid of gifts and character have resisted for a millennium and a half the inhuman pressure of a surrounding world? How could it do this without possessing something good?"

The passionate reaction to Duhring's book, breaking forth in every

*An artist's conception of the tasks facing Herzl*



sentence written down by Herzl, shows us how deeply he had been moved, and how fearfully he had been shaken in his belief that the Jewish question was on the point of disappearing. We shall find echoes of this experience in the pages of *Judenstaat*.

But whether he willed it or not, whether he knew it or not, the reading of Duhring's work was the beginning of a deep process of change. How could it be otherwise? The impression he carried away from the experience remained with him for the rest of his life. He himself said in later years that his serious and troubled preoccupation with the Jewish problem dated from that point.

In the fall of 1883 he completed a one act comedy, *The Hirschhorn Case*, and sent it to the popular actor Ernst Hartmann with the request that it be submitted to the Hofburg Theatre, the leading institution in Vienna. Herzl's ambition could take no lower flight. In a somewhat affected letter he described the play as "the offspring of a union between legalistic boredom and a passing young man who calls himself modestly 'the great inspiration'." Hartmann sent back a friendly reply and forwarded the piece to the Hofburg Theatre, which rejected it.

He tried his luck with feuilletons, and hit the mark from time to time. But the rejection slips continued to accumulate.

There was a compensating factor in his life; if the world at large refused him recognition, his parents tried to make up for it. Their lives were dedicated to the welfare of their son; their utmost admiration was reserved for him. They provided him

with the means for frequent journeys. He passed the summer months on the Austrian countryside, he visited his relatives in Budapest, he went on a trip to Switzerland in July 1883, after which he had passed—and none too easily!—his second legal examination. In May of 1884, having finally graduated as Doctor of Laws, he set out, via south-west Germany, for Paris, the dream world of his literary ambitions.

On July 30, 1884, Herzl was admitted to the bar in Vienna. His student days were over. A new era opened for him, with its challenge to prove whether or not there was something in him to establish and proclaim to the world. His youth was finished.

On Aug. 4, 1884, Herzl entered on his law practice in the service of the state. Until December 13 of that year, he was attached to the *Landesgericht* or Court of General Sessions, working on criminal cases; from then till April 15 of the following year he was attached to the *Handelsgericht* or Court for Commercial Disputes; and then, from April 15 to June 14, he was back at the *Landesgericht*, working on civil cases. When, in June, he was transferred to the provincial *Landesgericht* of Salzburg, the Presiding Judge of the metropolitan *Landesgericht* commended him for his abilities, his diligence and his faultless behavior. A similar attestation was given him later by the Court of Salzburg.

But from the beginning his juristic work played a secondary role in his life. The writing of briefs was subordinated to the writing of sketches

and outlines of literary creations to come.

Yet it was in Salzburg that he took the final and fateful decision to devote himself exclusively to literature without the economic covering protection of the legal profession. He had, as we shall see, achieved a certain reputation as a feuilletonist, enough at any rate, to justify his faith in his own talents. He had, above all, the ceaseless urge to write. And then there were his parents, who loved him and believed in him, and who attached even less importance than he to the business of achieving economic independence with the least possible loss of time. Here, as a matter of fact, was one of the strongest driving forces in his hunger for success: his pride found it intolerable that he should still be dependent — perhaps for a number of years to come—on his parents, even though, or perhaps because, he considered them the "best" parents in the world, and loved and honored them as parents have seldom been loved and honored. All these considerations led to his final resolve; and on August 5, 1885, he withdrew from the service in order to seek fame and fortune as a writer.

Brimming with hope, he set out on a journey which was to be the introduction to his literary life. He went first to Belgium and Holland in order to acquaint himself with the art masterpieces of those northern countries.

But on the high excitement of that journey followed inevitably the dullness of ordinary days, with the laborious struggle for the right word, for recognition, and—now added to the rest—the need to earn at least a part of his keep by his pen. In what ludicrous contrast with the splendor of his dreams with the actuality of some of his works; for sixty gulden a month he wrote a weekly column of silly jokes for a humorous periodical by the name of *The Flea*. But he did carry on industriously toward the completion of the comedy, *Muttersohnchen*, which he had begun in Salzburg. In November he submitted it to his parents and to friends. They found it good. So he packed it, together with *The Hirschhorn Case* and *Tabarin* (based on a sketch by Cattulle Mendes), into a bag and left for Berlin, to seek a producer.

During his stay in Berlin copies of the *New York Staatszeitung* arrived from overseas with reports — which were soon reproduced in the German

newspapers — that Herzl's one act comedy *Tabarin* had been played in New York by the famous actor Mitterwirzer during his tour, and had been enthusiastically received. This announcement, together with the letters of introduction he carried, and his own winning personality, opened for him all doors, and he was re-



Professor Boris Schatz, founder of the Bezalel Art School at Jerusalem, with his portrait bust of Herzl

ceived everywhere with utmost friendliness.

The visit to Berlin had resulted in valuable connections and in no less valuable insights. But the longed-for stage success in the German capital had evaded him. Not one of its many theatres accepted any of his plays.

None of the persons who had declined to produce his plays had put his talents in question, while in the field in which he could now show a definite degree of achievement, namely that of the feuilleton, his reputation was steadily increasing. The notices of the successful production of his *Tabarin* in New York, together with his widening circle of acquaintances, were opening for him the editorial doors of the big newspapers. In some of them he was already regarded as a steady contributor.

Thus the range of his connections and relationships widened from year to year, and when he travelled again it was an ever-widening audience that waited for his impressions and observations.

In October 1886, he tried his luck again in Berlin, this time with the new comedy *Seine Hoheit*, a satire on the power of money in bourgeois

society which evaluates all human beings according to their possessions and transforms even the human emotions into commodities to be bought and sold. As it turned out, Herzl's second visit to Berlin was more important for his journalistic than his dramatic career. He renewed and deepened the acquaintanceship which he had begun that summer with Arthur Levysohn, editor-in-chief of the *Berliner Tageblatt*. The acquaintanceship became a friendship growing warmer through the years. Levysohn at once recognized the journalistic talent of the young man; he was eager to find advancement for him and did in fact a great deal in that direction. He commissioned Herzl to send him a regular weekly article from Vienna for the *Berliner Tageblatt*, a kind of commentary and review. This was more than Herzl really had expected.

The over-exertion in the pursuit of success, the futile knocking at the doors of the theatre, disappointments of one kind and another, resulted in an attack of depression during the winter of 1886-87. The physical symptom was a painful pressure at the back of his head. Herzl did his best to conceal his condition from his mother, but she was not to be deceived and strongly urged upon her son a journey to those southern lands which had so often brought healing to creative spirits.

We find the same tone in all the feuilletons of that journey—the calmer, more patient spirit, the easier tempo of work, the proud determination to let each achievement ripen to perfection. They read more easily, they are not forced, they are less programmatically witty, they are much more individual and independent in conception and language.

The Italian journey proved to be Herzl's conquest of the press. With it he entered on his career as an accepted writer. On April 1, 1887 he returned from Italy and on the 15th he was installed as the feuilleton editor of the *Wiener Allgemeine Zeitung*. He had arrived.

But he did not retain this position long, for on July 15 he was no longer on the editorial staff of the paper. Just about this time he was apprised that this comedy, *Seine Hoheit*, had been accepted for production by the Wallner Theatre in Berlin.

It was an important year for Herzl. That same summer appeared his first

book, a collection of articles, sketches and stories under the rather unfortunate title of *News from Venus*. Some of the material had already appeared in print; some was new. The unifying theme was love as it comes to expression in a variety of circumstances and societies. It was all light, chatty, and distinguished in a minor way.

THESE fragmentary productions of Herzl's pen are relatively unimportant when placed side by side with his later creations; they are not those masterpieces of craftsmanship which he was yet to produce in the realm of the feuilleton. But the best of them are already luminous with those characteristics which stamp the inspirations of his maturity; originality of perception, clarity of outline, gentleness of expression, perfect balance between content and phraseology.

In February 1888 his comedy *Seine Hoheit* was produced by an excellent cast in Prague, and was well received by public and critics alike. On March 18 the play was transferred to Berlin. The Berlin critics were for the most part generous in their treatment of the beginner. There were a few sharply negative pieces, but in the big newspapers the comedy "was either mildly praised or gently criticized." There was, however, complete unanimity in the allusions to the "superb feuilletonist."

Invitations now poured in on him from countless newspapers. There remained only one more citadel to be stormed—the illustrious *Wiener Neue Freie Presse*. And this he achieved effortlessly with his feuilletons on his summer travels.

During all the years of his upward struggle he had longed for the woman who was to be his comrade throughout his life. The dream of this fulfillment stares out from page after page of his published works and his private letters; sometimes it glimmers between the lines, sometimes it finds explicit utterance. Except for that one shattering experience of his adolescence, Herzl had not, during the years of his early manhood, known life and disappointment in their most powerful manifestation, even though there are not wanting numerous hints of emergent love and quick disillusionment.

In his student period Herzl had already frequented the home of the Naschauer family. Joseph Naschauer was the son of an immigrant from

Bohemia. A man of wide culture, with special emphasis on Jewish philosophy and literature, Naschauer was also an exceptional business success. His youngest daughter, Julie was born in Budapest on February 1, 1868, and was therefore eight years younger than Herzl.

The time of their first meeting is unrecorded; it appears that at first he paid little attention to her. In any case, there is no mention of her name in his diaries or letters before February 1886. Indeed, he records that in January of that year he fell in love with a thirteen year old child, Magda Fuchs. "Magda! Whom eleven years ago I carried in my arm—just when I had fallen in love, for the first and only time in my life, with her aunt Madeleine, then fourteen years old, and since dead. In the years between I have known the touch of love, but not the full weight of its hand." Such is the entry under the date of January 10, 1886.

The little one, with whom he danced at a children's ball, hardly noticed him. And, toward the end of February, we have the first mention of gold-blond-blue eyed Julie. It began with a "touch of love"—a *Liebelie*, to the untranslatable Viennese term—a few stolen kisses, and a light intoxication which deepened into something of permanent power and significance.

As soon as he observed that the girl was more deeply implicated than he (or perhaps than he admitted himself to be), a sense of honor moved him to break off the relationship between the daughter of a rich man and an as yet unsuccessful writer. But after six months the relationship was resumed. "I have found my dear, good Julie again," he wrote on September 7, 1887. "My last and latest love. She has always loved me. I am going to marry her. I have already told her so."

His exertions carried him far within the next few years. On July 25, 1889, the marriage was celebrated in the watering place of Reichenau. Thither the young married couple returned, too, after their eight-week honeymoon in Switzerland and France, to await the completion of their home in the Marcus Aurelius Street in Vienna.

The letters which passed between Herzl and his wife after their marriage have not yet been made available to the biographer, and we find

little in other sources on which to build the detailed history of their life together. Only the basic outline can be indicated. It is quite clear that from the beginning there existed the seeds of discord. There was Herzl's mother, to begin with. She was an unusual woman, who idolized her son and who in turn was idolized by him. With the best intentions in the world, could such a woman share the love of her son with another woman? On the other hand, was it possible for this son to satisfy the possessiveness of his mother without throwing a shadow across the happiness of his wife? How was the daughter-in-law to adapt herself toward the mother-in-law, who sought not so much to instruct as to control her son's wife? How was the new wife to fit herself into the style of her husband, a style which his parents had understood so wonderfully? Julie came from a rich home; Herzl was comfortably off, but his external style was modest. Would she, who had until then known no duties and responsibilities, have the understanding and imagination needed in marriage to a man who did not belong to the upper bourgeoisie, who was still developing, and whose temperament was not likely to harmonize at all points with the world she had known? And to come down to details, now that she was to be the wife of a well-known writer, one could almost say a famous writer, how was she going to be content with fewer dresses—she who knew so well how to choose and wear the best—than in her girlhood, or serve her guests less



Jewish National Fund Stamp  
in honor of Herzl

lavishly, or think twice before she ordered a carriage?

The outcome of it was that Herzl, faced with a money-need he had not known before, had to press harder than ever toward stage successes. Un-

fortunately the first rush of luck soon died down. By the early part of September 1889, he had already completed a new comedy, *Was Wird Man Sagen?*, which dealt with the conventionality of fear of public opinion, and satirized the proneness of men and women to judge their deeds by the reactions of their class. The play was refused by the *Burgtheater* in October, but in March 1890 it was produced in Berlin and Prague, and was an ignominious failure with both critics and public.

Then followed a number of attempts with varying degrees of success and failure. There was the musical comedy *Das Teufels-Weib*. It was well enough received, but did not make up for the failure of *Was Wird Man Sagen?* Then Herzl collaborated with Wittmann in *Die Dame in Schwarz*, which was produced on February 6, 1890 by the *Burgtheater*, and was damned by the critics as hokum. Then followed the comedy *Prinzen aus Genie-land*, which was excellently received at the *Carltheater* in Vienna on November 21, 1891, but achieved only a short run.

How was it that this successful and gifted feuilletonist could not achieve enduring success in the theatre, even when he put into his dramatic work something more than the play for popular acclaim? There are many reasons. The foremost—it would suffice of itself—was that he did not populate his plays with genuine, living figures. They were schematic, synthetic puppets, whose existence was justified by the witty things they said in behalf of the author. They were inventions, not the transcriptions of observation.

Early in October Herzl received a telegram from the *Neue Freie Presse* asking whether he would accept the post of Paris correspondent. He replied at once in the affirmative, and without even returning home, proceeded to the French capital at the end of the same month.

Herzl had spoken enthusiastically to his parents about the glory and distinction of that position: "Heine was a Paris correspondent. So were Lindau and Wittmann. Singer of the *Neue Freie Presse* and Blowitz of the

*Times* had almost the rank of ambassador."

He had come to Paris alone, and had taken up his quarters in the Hotel Rastatt, in the Rue Douon. In November 1891, his wife joined him there, seeking a reconciliation. We gather, from indirect reports, that in the course of the months that followed some sort of reconciliation was effected. But the marriage remained what it was, a clash of interests and personalities; there were perpetual conflicts between husband and wife, between daughter-in-law and mother-in-law. For Herzl remained permanently bound to his mother. How much the world at large, and how much the Jewish world in particular, owes to his unhappy marriage! In one of his most mature philosophical pieces Herzl rehearsed the story of a man whom he invented as the symbol of his own condition, a man whose home life had been so embittered by his marriage with an unsuitable woman that he finished up by running away to Africa, where he became a famous discoverer!

Be that as it may, Herzl's transformation from the writer into the national leader and statesman, which occurred within the ensuing years, awakened no understanding in his wife. Her life did not keep pace with his. She remained what she had been until her marriage with him: a beautiful, spoiled, hysterically sensitive woman, easily—and, it seems, without reason—stirred to jealousy. She was an affectionate mother. It was indeed,

this common love of their children which held the marriage together, and gave Herzl the strength to go on. "Children," wrote Herzl in 1893, when one of his children fell sick, "are equally sources of joy and pain, and love for them is rooted in both causes alike." As early as 1892, when his wife and children came to join him, he wrote to his parents: "Life has recovered its charm for me."

Herzl was done with his career as success-hunting playwright. He threw himself seriously and diligently into the journalistic craft. He observed with close attention all that went on about him, and listened with sharpened ears. But the moment had not yet come for the unveiling of a mission within him. Only, he was on the way; the process of preparation had begun. How, in this mood of his, could he possibly have avoided clashing with the Jewish question?

In January 1892, there took place in Paris the trial of a certain Laurent, a clericalist and anti-Semite, who had conducted shady dealings on the stock exchange while in the employ of the secret service. The failure of his get-rich-quick schemes had led to his arrest. In his self-defense Laurent tried to cast upon the Jews the blame for the leakage of information from the archives of the secret service.

On February 24 and 27 of that year, and again on March 2, the *Neue Freie Presse* printed long letters and reports dealing with a prospective Jewish colony in "Madian" (probably a



A group of children, students of the Hebrew School at the Brooklyn Jewish Center, visiting the grave of Herzl in Vienna.

misprint for Midian) on the north-west coast of Arabia. The project was the result of collaboration between a baptized Berlin Jew, Paul Friedmann, and a retired Prussian officer, Seebach; they had in mind, it appears, the founding of the beginnings of a Jewish state.

On February 22, 1892, the *Neue Freie Presse* printed a long excerpt from the reports of the American Investigation Commission on the persecution of the Jews in Russia, and on February 23 another detailed report (perhaps the work of Herzl himself) on the critical condition of the Jewish colonies in the Argentine, founded by Baron de Hirsch.

To that period belong Herzl's observations on the play *Prince Aurec* and his reports on the Burdeau-Dumont trial (July 15), which he attended, thus obtaining his first glimpse of that anti-Semitic leader; it was there that the cry of Drumont's followers, *A bas les Juifs!* was first heard openly in France.

From July 1892 on, the articles, reports and communications on Jewish matters became ever more frequent. A duel had taken place between a Jewish officer of the French army and a French anti-Semite, a duel which was only the beginning of a series. The climax of this miniature war was reached on June 24, 1892, when the anti-Semite le Marquis de Mores killed the thirty-four-year old Jewish captain and professor at the Ecole Polytechnique, Mayer. The incident created a storm in France and abroad; press and parliament alike were occupied with it; the Minister for War and the Military Governor of Paris declared it a national crime to introduce this sort of disunity among the officers of the French army, but they did not come out with an open declaration against anti-Semitism as such.

On August 31, 1892, Herzl, dealing with the subject as with all other subjects of public interest, summed up the general situation in a long report entitled "French anti-Semitism."

It was a frank and fearless document, but nowhere in it did Herzl indicate that he saw the way out.

Then he turned his attention to a book, *Les Anti-Sémites en France*, by a former Boulangist, Mermeix. He praised highly "the distinguished calmness of spirit" and the "love of objective truth" which characterized

the work. The author, Herzl reported, "showed that it was possible to discuss the Jews quietly, without being at all prejudiced in their favor—What a change and a relief from the treatment accorded by Capucins and rabbis to this question, which has become such a source of income for publishers, national leaders and other businessmen."

**W**E see that by now Herzl is no longer content with a simple acceptance of the facts; he is looking for the deeper significance of the universal enmity directed against the Jews.

In July 1893, Herzl lived through those violent scenes in the French Chamber which were evoked by the implication of Georges Clemenceau in the Panama Scandal. At the end of the month he left Paris for a much needed rest, accompanied by his wife, and his three children, the last of whom, Margaret (always known as Trude), was born May 20, 1893. The family went to Lucerne, then to Austria. To this interlude no doubt belong his conversations with the publishers of the *Neue Freie Presse* mentioned two years later in his diary. The idea of a radical dissolution of world Jewry had gone on working in him, ripening gradually into an extraordinary plan.

The Jewish question—at least in Austria—was to find its solution with the help of the Catholic Church. Herzl's idea was to reach the Pope through the Catholic hierarchy of Austria, and to say to him: "Help us against anti-Semitism and I in return will lead a great movement amongst the Jews for voluntary and honorable conversion to Christianity."

"Voluntary and honorable" meant that the adult converts—with Herzl at the head—were to remain Jews, while agitating for conversion among the Jewish people.

Moritz Benedikt, Herzl's chief, naturally refused to have anything to do with the plan. Benedikt's argument that it was utterly unfeasible, and that the Pope would not even receive Herzl, had no weight with the dreamer who was trying to become a man of action. There was, however, one consideration which had some effect on Herzl: "Throughout one hundred generations your people has sustained itself as Jews. And you want to become the limit of that process. That is something which you



One of the numerous cartoons inspired by Herzl's vision

cannot and may not do." This appeal to his feeling for the relationship between father and son, for the dignity and meaning of past generations, went home with the man who was himself so loving and so faithful a son.

In any case, after this exchange of views he gave up his baptism plan.

It was a more earnest and more sombre man who returned to Paris in July 1893. Herzl's education was proceeding apace.

The inner apotheosis was drawing nearer and nearer for Herzl. Its footsteps rang ever louder in his spirit. In October 1894, they sounded on the threshold. On the nineteenth day of that month Herzl was in the studio of the sculptor, Samuel Friedrich Beer, who was making a bust for him. The conversation turned to the Jewish question and to the growth of the anti-Semitic movement in Vienna. A great excitement seized Herzl, and he left the atelier. On the way home the inspiration came to him like a hammerblow. What was it? The complete outline of a play, "like a block of basalt." Between October 21 and November 8, 1894, a period of spiritual intoxication, he completed *The Ghetto*, or, as he later renamed it, *The New Ghetto*.

The second installment of this new Herzl biography will appear next month.

# THE NEWS OF THE MONTH

**T**HE American Jewish Congress which, together with the American Jewish Committee, the B'nai B'rith, and the Jewish Labor Committee, comprised the General Jewish Council, has withdrawn from the Council. The Council was formed on June 13th, 1938 for the purpose of coordinating activities for the safeguarding of the rights of the Jews through a single body. The action taken by the Congress was on the ground that the Council had ceased to exist, except in name, by reason of its failure to make any effort to carry out the purposes for which it had been formed. In a memorandum presented to the Council, the Congress charged that the Council had neither achieved nor undertaken to formulate plans for cooperative action of its member agencies, that it did nothing to organize the defense work of the local communal organizations, that by failing to become a policy-making body it added confusion to the defense work in many communities, and that it was responsible for the development of a highly stimulated competition on the part of its member agencies. Referring to the fact that since the organization of the Council, Jewish life has "suffered a deterioration unparalleled in its history" the memorandum declares that the Council "never discussed any of the Jewish questions arising out of the war, took no decisions, issued no statements, uttered no word of light or leading." The withdrawal by the Congress followed the defeat of a resolution calling for the formal dissolution of the Council.

Dr. Chaim Weizmann, President of the World Zionist Organization, has predicted that following the war the statesmen of the world would be much more ready to take up the Jewish problem with every possibility of an advance over the present position of the Jews. In advocating the formation of a Jewish army in Palestine, Dr. Weizmann said that "we want to constitute a volunteer, recognized force—the Jewish military force—for service against the common enemy of mankind. It was our bitter privilege to be singled out by him (Hitler) for the first of the most unrelenting of his hatreds. It should be our privilege

By LESTER LYONS

to give our answer in the fullest measure wherever he is to be encountered on the field of battle." Declaring that the exploitation of anti-Jewish passion has always been one of the most valuable instruments to the forces of evil and that for that reason the whole

## NAZI RAGE REACHES INTO HEINE'S GRAVE

A radio broadcast from Germany reports that the grave of Heinrich Heine in Paris has been desecrated and demolished and no trace of the grave left.

world had to uproot such disease, Dr. Weizmann said, "The Jew is not only used as a scapegoat. He is also used as a weapon. The mass deportations of Jews, mass expulsions of refugees are intended to cause unrest in the countries which give them asylum. The creation of a vast refugee problem is in the interest of the Nazi program for sowing the seeds of hatred and prejudice. Whenever a refugee problem can be developed that situation will benefit the totalitarian forces. That is why the problem of Jewish homelessness becomes vitally bound up with the world problem as a whole. That is why the task of rebuilding the Jewish National Home in Palestine becomes a responsibility of the entire world."

The importance of Palestine as a haven for refugees was emphasized by Dr. James G. McDonald, Chairman of the President's Advisory Committee for Refugees, speaking as the principal guest at the Eastern Pennsylvania Conference of the United Palestine Appeal. Dr. McDonald said that "despite the important role Palestine is playing as a vital bastion in the British Middle East defense, it is still a great actual haven for Jews fleeing from the war-stricken, horror-blighted countries of Europe." He observed that since 1933 Palestine has absorbed for permanent settlement 300,000 European refugees, a number which is nearly twice as great as that of the immigrants to the United

States during the same period. Gifford Pinchot, former Governor of Pennsylvania, expressed his "profound respect for the superb foresight, generosity and sense of responsibility with which American Hebrews have provided for their own people who need help, and for many others, not their people, also."

More than 500 prominent government officials, educators, churchmen and civic leaders comprise the membership of the American Palestine Committee. This Committee, the chairman of which is Senator Robert F. Wagner, was formed to promote and facilitate the establishment of a Jewish National Home in Palestine.

During the last season the Palestine Symphony Orchestra gave 97 concerts in Palestine which were attended by over 112,000 auditors. The orchestra also gave 10 performances in Egypt as well as a number of special concerts and recitals for the military forces. During the 4 years of its existence the orchestra has rendered 170 compositions by 67 different composers.

The needs of the British military forces in Palestine have been caus-

## HEBREW UNIVERSITY STILL EXPANDS

The Hebrew University in Jerusalem opened four new buildings on April 1st in celebration of its 16th anniversary. The new buildings will substantially increase the educational facilities of the University. One of the new buildings is the Institute for Jewish Science, another the Museum of Antiquity, a third a gymnasium, and the fourth is the Institute of Agriculture. The University now has 1259 students and a faculty of 135 of whom 52 are refugees.

ing a steady growth in the candy industry there. Over 600 persons are employed in candy factories in Tel Aviv and its suburbs alone. The Jewish production of eggs, vegetables and

Dairy articles in Palestine has been steadily growing. During the past two years the milk output has risen 15%, eggs 29%, vegetables 71% and wheat 33%. Many new types of crops, including sweet potatoes, pumpkins and peanuts, are now being raised on a large scale for the first time.

Vitamin concentrates of importance for medical as well as dietetic purposes are being manufactured on a commercial scale in Palestine. One of these preparations is based on a patent developed by Dr. Chaim Weizmann in his capacity as the head of the Sieff Research Institute in Rehoboth.

A report of the statistical bureau of the Jewish Agency indicates that 19% of the gainfully occupied Jews in Palestine are engaged in agriculture as compared with 3% in the rest of the world. 25% are engaged in industry in Palestine against 36% elsewhere.

A short-sighted but persistent policy of the British authorities in Palestine has been the discouraging of the great development of Palestine's industry during the war. Such attitude is said to be based on a desire to carry out strictly the objects of the White Paper, the principal one of which is the curtailment of Jewish immigration. In the absence of an expansion of industry, the need for labor is reduced. Great Britain, however appears to be ready now to overrule the local policy inasmuch as it has sent a member of the British Ministry of Supply to Palestine for the purpose of conferring with Palestine officials and manufacturers on increased production of war supplies.

Over 1000 Jewish immigrants were enabled to reach Palestine last month. A group of 252 Jewish immigrants from Rumania included 202 children brought under the auspices of the Youth Aliyah.

An inquiry concerning the effect of refugee immigration on economic enterprises and employment is being made by the Committee for Selected Social Studies under the auspices of Columbia University. The Committee is at present making a survey of enterprises in order to ascertain how many new enterprises have been established by refugees as well as the

total number of jobs created by them. The Committee is soliciting data from anyone who has information on the subject.

The American Jewish Congress has established a Research Institute for Contemporary Jewish Affairs which is to be a fact-finding body directed by Jewish scholars and advised by a board of authorities on international affairs. Non-political in nature, the Institute will gather necessary material for the formulation of proposals for the restoration of rights for the Jews after the war.

The Jewish Section of the Inter-faith Committee for Aid to the Democracies has been established with headquarters in this city. The purposes of the Jewish Section are to secure needed supplies for Great Britain and to obtain the cooperation of all Jewish groups with the Inter-faith Committee. The immediate task of the Jewish Section will be the fulfilling of a pledge to obtain 200 mobile field kitchens for Great Britain at a cost of \$400,000.

A national German-American organization whose object is to combat Nazi propaganda has been formed in this country. Known as the German-American Congress for Democracy, this organization has instituted a campaign for aid to Britain.

The British Ministry of Food made special arrangements to meet the ration requirements of Jews during Passover, so that Jews would be able to obtain the food required by them during the holiday . . . A hostel for air raid sufferers has been opened at the Jews' Temporary Shelter in London. Persons of all religious faiths will be admitted to the hostel although it will be conducted in accordance with the Jewish religious faith.

Reports from Mauritius, in the Indian Ocean, where 1659 non-visa refugees were deported from Palestine, last December, indicate that these refugees are being treated well. They are being allowed to practice trades there and are being given by the government three pounds a month per person for maintenance.

A central organization for the Jews of Northern Rhodesia has been formed. This organization, which is the

## 50 ITALIAN JEWISH NAVAL OFFICERS ELIMINATED—BEFORE ITALIAN DEFEATS

The London *Daily Mail* attributes the defeat and rout of the Italians in the battle in the Ionian Sea to the elimination from the Italian Navy of 50 of its ablest Jewish Naval officers. Inexperienced Italians are said to have supplanted these officers, who were technicians and artillery specialists.

first ever established, includes the Jewish communities of five different towns in that British colony.

A conference of representatives of all Jewish communities in North, Central and South America will be held in Montevideo, Uruguay in July. This will be the first conference of its kind in history. The conference has been sponsored by the American Jewish Congress.

The Polish National Council in London is not yet free from anti-Semites. At a recent meeting of the Council a number of deputies contended that following the war the Jews should be evacuated from Poland. A Jewish deputy declared that a future Poland would need a Jewish population to reconstruct itself from the ravages of the war.

Because they did not possess the required documents for continuing their journey overseas 423 Jewish refugees were expelled from Portugal to unoccupied France. 51 of the refugees will leave shortly for the Dominican Republic.

For the purpose of instructing the students in anti-Semitism the high schools in Germany have introduced a Nazi version of the Shulchan Aruch, the Code of Jewish laws. The text of such version presents the Jews as barbarians who are attempting to dominate the world.

The Nazis have translated into Ukrainian the late Gen. Krivitzky's book dealing with the OGPU and are using it as anti-Jewish propaganda. The Nazis assert that this book is "proof" that the OGPU is a "purely Jewish institution" which is terrorizing the population of Russia.

*Continued on page 23*

# BROOKLYN JEWISH CENTER ACTIVITIES

## *Rev. Robert Segal Guest Cantor April 26th*

Rev. Robert Segal who is the cantor in one of the leading temples in Boston, Mass., and recognized as an outstanding interpreter of Jewish music, will be the guest cantor to officiate at our services on Sabbath morning, April 26th. Rev. Segal though a young man has already achieved a fine reputation in the musical world. He has interpreted many Hebrew, Palestinian folk songs as well as liturgical selections for the Victor recordings.

## *Board of Trustees and Governing Board Joint Meeting Thursday*

The next joint meeting of the Board of Trustees and the Governing Board will be held on Thursday evening, May 1st at 8:30 o'clock. All directors and trustees are urged to attend.

## *Phillip Brenner and Pincus Glickman Elected Honorary Trustees*

At the last meeting of the Board of Trustees Messrs. Phillip Brenner and Pincus Glickman were unanimously elected honorary trustees of the Brooklyn Jewish Center. Both Mr. Brenner and Mr. Glickman have served as members of the Board of Directors and the Board of Trustees for a great many years.

## *U. J. A. Dinner May 8th*

The annual dinner arranged by the Brooklyn Jewish Center in behalf of the United Jewish Appeal will be held in our building on Thursday evening, May 8th. Mr. Edward M. M. Warburg, National Chairman of the United Jewish Appeal, will be the guest speaker. Reservations may be made at the office of the Center.

## *Moving Picture Club Entertainment*

On Saturday night, April 26th, there will be a special moving picture entertainment shown at the Brooklyn Jewish Center. Members of the various clubs that meet on Saturday night are invited to attend. There is no charge. The entertainment will begin at 7:45 P.M.

## *Center's Campaign to Aid Great Britain*

The campaign conducted by the Center to raise funds with which to aid Great Britain has been extended for another two weeks. Members who have not as yet made their contributions are urged to please send their checks in without delay. England's men, women and children need our immediate help.

## *Federation Bundle Party Tuesday, April 29th*

On Tuesday afternoon, April 29th, at 2 o'clock, the Women's Division of the Federation of Jewish Charities is planning to have its annual Bundle Party at our Center, under the chairmanship of Mrs. Lazar E. Levinthal.

The admission "fee," a bundle of used clothes, will entitle you to the entertainment and refreshments of the afternoon.

The program will include the talent of Pauline Alpert, the "Whirlwind Pianist," R. H. Macy Puppet Fashion Show, and the singing of Sylvia Frouse.

Do come and bring your friends.

## *Sisterhood Board Meeting Monday*

The regular monthly meeting of the Board of Directors of the Sisterhood will be held this Monday afternoon, April 28th at 1 o'clock. Members of the Board please attend.

## *Sisterhood Call For Knitters*

Our Sisterhood is ready to supply wool to women who want to knit for Great Britain. All women who would care to aid Britain in this manner, may call for the wool at the Center information desk. The Sisterhood requests that all women who have already taken wool, return the finished product at their earliest convenience.

## *Women's Division U.J.A. Luncheon*

The annual luncheon of the Women's Division of the United Jewish Appeal, will be held on Tuesday, May 6th, at 1 o'clock, at the Hotel St. George.

Reservations for the luncheon may be made through the Sisterhood of the Center, who will be represented by a number of tables.

## *Congratulations*

Hearty congratulations and best wishes to the following:

Mr. and Mrs. Louis Kohn of 1410 Carroll Street on the occasion of the marriage of their daughter, Cynthia, to Mr. Samuel Wulwick on April 6th.

Mr. Al Loonin of 268 East 53rd Street upon his engagement to Miss Martha Marilyn Miller on April 11.

Dr. and Mrs. Henry Plotkin of 883 Park Place on the birth of a daughter to their children Dr. and Mrs. Topperman on April 9th.

Mr. and Mrs. Joseph Rose of 75 East 21st Street on the occasion of the birth of a daughter on April 15.

## *Bar Mitzvah*

Hearty congratulations and best wishes to Mr. and Mrs. Maurice Kozinn of 615 Leferts Avenue who will celebrate the Bar Mitzvah of their son, Harold A. at the Center, this Saturday morning, April 26th.

## *Acknowledgment of Gifts*

We acknowledge with thanks receipt of contributions from the following:

### *Taleisim*

Mr. and Mrs. Nathan Salwen in honor of the Bar Mitzvah of their son, Harvey.

### *Prayer Books*

Mr. and Mrs. Hyman Richmil in honor of the marriage of their son, Dr. Maurice Rachmil to Miss Beatrice Rena Young.

Mr. and Mrs. Nathan Salwen in honor of the Bar Mitzvah of their son, Harvey.

Mrs. Abraham Shapiro.

## *Library Additions During the Month*

The following books are now available for circulation at the Center library:

"Out of the Night"—Jan Valtin.

"I Remember"—Abraham Flexner.

"What I Believe"—Sholom Asch.

"The Jew Faces a New World"—Robert Gordis.

"Pilgrims to Palestine"—E. E. Levinger.

"A Book of Jewish Humor"—R. Learsi.

# 1941 STANDING COMMITTEES

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*Committee on Delinquent Accounts* — Morton Klinghoffer, Chairman. Herman B. Schell, Vice Chairman.

## Speedy Recovery

Our best wishes for a speedy and complete recovery are extended to Mrs. G. Horowitz who is confined at the Jewish Hospital and also Mrs. S. Reich of 441 Crown Street.

## Sabbath Services

Kindling of candles at 6:29 o'clock. Friday evening services at 6:30.

Sabbath services, Parsha Shemini, will commence at 8:45.

Dr. Levinthal will preach on the portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

Mineha services at 6:30.

## Daily Services

Morning services at 7 and 8.

Sunday morning additional service at 9:00 P.M.

Mineha services at 6:30.

## Center Restaurant

The Center Restaurant is serving full course dinners and a la carte meals every Sunday from 12:30 to 5 p.m. The restaurant is open to members of the Center and their guests. Dinners at \$1.00 per person.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Antell, Charles  
Teacher Unmarried  
Res. 676 Williams Ave.  
*Proposed by Lester Lyons*

Cramer, Milton  
Plumbing Supplies Married  
Res. 3602 Avenue J.  
Bus. 20 Bergen St.  
*Proposed by Samuel Nicoll*

Feiler, Sidney L.  
Attorney Unmarried  
Res. 692 Lefferts Ave.  
Bus. 165 Broadway  
*Proposed by Alvin E. Moscowitz*

Silverman, Samuel  
Banking Married  
Res. 605 Empire Blvd.  
Bus. 89 Osborn St.  
*Proposed by M. J. Bronstein and Mrs. Phillip Brenner*

Stark, Henry J.  
Accountant Married  
Res. 860 E. 27th St.  
Bus. 1440 Broadway  
*Proposed by Samuel Nicoll*

### IN MEMORIAM

It is with deep regret that we announce the passing of our member

#### Mrs. Mary Gasner

of 925 Prospect Place on April 13th, 1941.

To the family and relatives of the deceased the Brooklyn Jewish Center extends its heartfelt expressions of sympathy and condolence in their bereavement.

### Condolences

We extend our heartfelt expressions of sympathy and condolence to the following:

Mr. Abraham Alpert of 719 Crown Street, David Alpert of 397 Crown Street and Leon Alpert of 631 Empire Blvd. on the loss of their father Zusman Alpert on April 11th.

Mr. Louis Gordon of 190 Sullivan Place who lost his brother Robert Gordon on April 15th.

Mrs. John Jaffin of 68 Sterling St. upon the passing of her mother, Mrs. Rosen on April 12th.

Mrs. Moses Spatt of 505 Eastern Parkway on the death of her brother, Leonard Silverstein on March 28th.

### Club Notes

Shomrim—As the season draws to a close, two types of activity stand out in particular: cultural and athletic. An outstanding cultural activity was a series of discussions relating to the war as it affected the Jew, led by Herbert Storch and Ray Goldman. The basketball team has earned an enviable reputation. Especially fine was the work of Larry Goldstein, Danny Pressna, Sheldon Liebler and Everett Alpert.

Center Girls—A roof dance for May 24th is planned. A contribution to the U.J.A. was voted by the club.

Tsosim—The basketball team beat the Satans 8-3 and the Kingsmen Jrs. 15-13. Jewish current events were discussed at the meeting.

Vivalettes—Arts and crafts and social events have kept us busy. Our latest project was the making of gay felt belts.

Maccabees — The newly formed basketball team lost its first game, but we're hoping for better results in the future.

Candle-Lite Girls—The girls went on an outing during the vacation, visiting the Museum of the Jewish Theological Seminary.

Photography Club—A trip designed to get good snapshots was held on April 20th. The group visited the Bronx Zoo.

### Palestinian Films at Zionist District

Two films not yet presented before the local Zionist District No. 14 will be shown at the monthly meeting on April 29th at 8:30 p.m. at the Brooklyn Jewish Center. The first film is called "Hope for Thy Children" and is produced by the Youth Aliyah of Hadassah. The second film is called "Hanita" and is produced by the Jewish National Fund. Admission is free to all. The meeting has been arranged by David Tannenbaum, president of District 14 and Rabbi M. Lewittes, chairman of the cultural committee.

### Junior Congregation

In honor of her son, Morton's birthday, Mrs. Benjamin Levitt will serve the cake at the monthly Kiddush of the Junior Congregation. The girls of the Consecration Class have volunteered to act as hostesses.

### COURSE OF LECTURES ON

## "THE EFFECT OF THE DEFENSE PROGRAM ON MARRIAGE AND THE FAMILY"

Mon. Evenings at 8:30 o'clock

APRIL 28th—

**DR. LOUIS L. NEWMAN**  
Rabbi, Temple Rodolph Sholom  
"EUGENICS AND THE JEWISH FAMILY"

**DR. BERNHARDT S. GOTTLIEB**  
Psychologist and Lecturer  
"PSYCHIATRY AND FAMILY RELATIONS"

MAY 5th—

**RABBI SIDNEY S. TEDESCHE**  
of Union Temple  
"THE JEWISH FAMILY IN TIME OF CRISIS"

**DR. ABRAHAM STONE**  
Physician and Lecturer  
"BIOLOGICAL PROBLEMS IN MARRIAGE AND FAMILY RELATIONSHIPS"

MAY 12th—

**RABBI BENEDICT GLAZER**  
of Temple Emanu-El, New York  
"YOUTH AND MARRIAGE TODAY"

**Mrs. SIDONIE M. GRUENBERG**  
Director, Child Study Assn. of America  
"PARENTS ARE PEOPLE, TOO"

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### "TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00  
Next Meeting: May 1st

Subject:

"PRESENT ASPECT OF THE LABOR PROBLEM"

Radio Speakers:  
THURMAN ARNOLD  
MATHEW WOLL  
SUMNER SLICHTER

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

**PLAN A**

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**NEWS OF THE MONTH**

*Continued from page 19*

Over 4100 Jewish enterprises have been liquidated by the Slovakia government between February 1st and March 15th. The government is said to be planning to require all Jews between the ages of 15 and 60 to undergo service in labor camps under military discipline.

• • •

The sale to Jews in Germany of vital foodstuffs such as milk, fish and meat is being drastically curtailed. Strong sentiment has been expressed in the Nazi press that the Jews be completely denied food cards.

• • •

A new wave of terror and persecutions in Poland has been launched by the Gestapo. Over 20,000 prisoners are in a concentration camp near Cracow where most of the deportees have been sent. Over 3,000 persons died in that camp during the past 8 months. More than 85% of the 100,000 Jews in Cracow have been deported. The remaining number have been confined to a ghetto. Following the escape of a number of persons from a Polish prison the Nazi authorities executed 100 Jews whom they had held as hostages.

• • •

The virtual elimination of Jews from any economic activity in occupied France is forecast by the increasing expropriation of Jewish-owned enterprises in that territory. A sweeping anti-Semitic measure recently adopted will prohibit non-Aryans from participating in any wholesale or retail business either as employer or employee.

• • •

All Jews residing in Italy have been deprived of their radios by the police. Such seizure was pursuant to a plan of the authorities to prevent persons from listening to "enemy" stations. In Italy the food rations of Jews have been severely cut so that the Jewish population is now practically on a starvation level.

• • •

The Vichy government is planning to take a census of all Jews in unoccupied France.

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Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

## FORETHOUGHT

- IT is wise to give thought to the choice of a cemetery plot before the emergency arises.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased in the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value, and upon convenient terms of payment.

Do not postpone action on this important matter. Be sure to write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.